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CHURCH MANUAL

OF THE

Evangelical Congregational Church,

QUINCY, MASS.

1863.

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HISTORICAL SKETCH.

This Church was organized on the 16th of August, 1832. During the previous winter, a course of Religious Lectures had been established by a few friends of Christ belonging to different churches. The Town Hall was engaged for that purpose. Clergymen from Boston kindly gave their services. Rev. Dr. Lyman Beecher there preached the opening lecture from the text, "*God is love.*"

Unexpectedly, this place of meeting was soon closed, and the friends of the movement were forced to repair to a small hall over the present Post Office. Here they resolved to continue the course of lectures, and, also, to make some provision for the regular maintenance of worship and the preaching of "Christ and him crucified." To this end a religious Society was formed April 5, 1832, although its proper legal organization did not take place till some time afterwards. Rev. T. Field was the first laborer in the new enterprize. The blessing of God followed his efforts. A Sabbath school, and other means of grace, were put in successful operation. It was during his ministry that the church was formed, and received the usual recognition

Rec'd. 5-13-75

by an Ecclesiastical Council, Aug. 16, 1832. Rev. Dr. Warren Fay preached from the words, "*Be ye steadfast, unmovable, always abounding in the work of the Lord,*" and administered the Sacrament, assisted by Rev. Dr. Jenks.

At the close of Mr. Field's labors, Rev. Stephen S. Smith was engaged for six months, during which time a church edifice was erected, "the upper chamber," over the Post Office, having been used two years. On the 20th of August, 1834, our present meeting-house was dedicated, and on the same day Rev. Wm. M. Cornell was installed as pastor of the church. He continued his labors until July 8, 1839, when, at his own request, he was dismissed on account of long protracted feeble health.

Jan. 28, 1841, Rev. Wm. Allen was settled as pastor. During his ministry the meeting-house was enlarged by the addition of twenty pews, and other improvements in it were made. A generous and timely gift to the society of property amounting to $3,500 was made March 24, 1848, by Mrs. Lucy Marsh, (one of the original members of the church,) as a permanent fund for the maintenance of Trinitarian Congregational preaching. At his own request Rev. Mr. Allen was dismissed Aug. 28th, 1849. His successor, Rev. Nelson Clark, was installed Jan. 2, 1850. During his pastorate, the Society, by means of a Fair—the avails of which were $600—was enabled to make still further improvements in their place of worship.

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Mr. C. was dismissed in 1859. Rev. J. H. Thayer labored, as stated supply, for upwards of a year, and was followed by Rev. Oliver Brown, who continued his labors until April, 1862. On the 28th of July last, Rev. Edward P. Thwing, pastor of the St. Lawrence St. Church, Portland, was invited by the parish to labor with us with a view to permanent settlement. October 30th the church extended to him a unanimous call to become their pastor, which was accepted. The services of Installation took place on Wednesday, Nov. 19th. Rev. Dr. Kirk of Boston, preached the sermon, and the exercises throughout were of a deeply interesting character. The present state, both of the church, Sabbath school and congregation, appears to be eminently prosperous, and in view of all the providential dealings which the history of the past unfolds, we may well say, "Ebenezer! hitherto hath the Lord helped us."

ARTICLES OF FAITH.

1. We believe that there is but one God, the Creator, Preserver and Governor of the universe, possessing every natural and moral perfection: that He is revealed in the Scriptures as the Father, the Son, and the Holy Ghost, and that these three are one God, the same in essence, and in all divine attributes equal.

2. We believe that the Scriptures of the Old and New Testaments were written by inspiration of God, and are our only perfect rule of faith and practice.

3. We believe that man was at first created holy, from which state he fell by transgressing the Divine command, and that, in consequence of his apostacy, the hearts of men are, until renewed by grace, entirely destitute of holiness and alienated from God.

4. We believe that the Lord Jesus Christ—God manifest in the flesh—has by his sufferings and death made an atonement for the sins of the whole world; but that such is the aversion of men to the terms of salvation, that without the special influences of the Holy Spirit, all will refuse to comply with them.

5. We believe that all who do repent and are saved, were chosen in Christ before the foundation of the world, and will be kept by the power of God through faith unto salvation.

6. We believe that there will be a general resurrection of the bodies of all men: a day of Judgment, when all must give account to Christ of the deeds done in the body, and that the punishment of the wicked and the happiness of the righteous will be endless.

7. Lastly, we believe that in the world our Lord Jesus Christ has a visible Church; that the terms of membership are a credible profession of faith in Christ, and of that holiness which is wrought by the renewing grace of God, and that Baptism—both of believers

and their children—and the Lord's Supper, are ordinances to be observed by the church to the end of the world.

COVENANT.

In the presence of God, angels, and this assembly, you do now solemnly avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your God, the object of your supreme affection, and your portion forever. You cordially acknowledge the Lord Jesus Christ in all his mediatorial offices, Prophet, Priest, and King, as your only Saviour, and the Holy Spirit as your Sanctifier, Comforter, and Guide. You humbly and cheerfully devote yourself to God in the everlasting covenant of his grace; you consecrate all your powers and faculties to his service and glory; and you promise, that, through the assistance of his Spirit, you will cleave to him as your chief good; that you will give diligent attendance to his word and ordinances; that you will seek the honor and interest of his kingdom; train up all committed to your care in the nurture and admonition of the Lord; and that, henceforth, denying all ungodliness and every worldly lust, you will live soberly, righteously, and godly in the present world. You do now cordially join yourself to this church as a church of Christ, engaging to submit to the rules of ecclesiastical government and discipline

which it has adopted ; to strive earnestly for its peace, edification, and purity ; and to walk with its members in love, faithfulness, circumspection, meekness, and sobriety.

This you severally profess and engage.

[The ordinance of baptism will here be administered, if it has not been before, after which the members of the church will arise.]

In consequence of these professions and engagements, we, the members of this church, affectionately receive you to our communion, and, in the name of Christ, declare you entitled to all its privileges. We welcome you to this fellowship with us in the blessings of the gospel, and on our part engage to watch over you, and seek your edification so long as you shall continue with us. And hereafter you can *never* withdraw from the watch and communion of saints, without a breach of covenant.

And now, beloved in the Lord, let it be impressed on your minds that you have entered into solemn obligations from which you can never escape ! Wherever you go, these vows will be upon you ; they will follow you to the bar of God, and will abide upon you to eternity ! You have unalterably committed yourselves, and henceforth you *must* be the servants of the Lord. Hereafter the eyes of the world will be upon you, and as you demean yourselves, so religion will be honored or dishonored. If you walk worthy of your profession, you will be a credit and a comfort to us ; but, if it

be otherwise, it will be an occasion of grief and reproach. But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak. May the Lord guide and preserve you till death, and at last receive you and us to that blessed world, where our love and joy shall be forever perfect. AMEN.

FORM OF ADMISSION OF PERSONS FROM OTHER CHURCHES.

Having heretofore made a public profession of your faith, and having been recommended to our fellowship by the churches to which you have belonged, you do now solemnly renew the consecration of yourselves and all you have, forever to the service of God. You furthermore bind yourselves by special covenant to this church, to watch over us in the Lord, to seek our purity, peace, and edification, and to submit to the government and discipline of Christ's Church as here administered. Do you thus profess and engage? (The church will rise.) We, the members of this church, do now therefore affectionately receive you to our communion, and declare you entitled to all the privileges of this church. We welcome you to this fellowship with us in the blessings of the gospel, to these ordinances of God's house, to this table where we meet our Lord, and to these places of prayer where

we commune with Him. We promise to watch over you in love and with fidelity, and to seek your edification so long as you may continue among us. And may the God of peace that brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you and us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ: to whom be glory forever and ever. AMEN.

ARTICLES OF GOVERNMENT.

ARTICLE I. RIGHTS OF THE CHURCH.

This church claims the right of self-government, and holds itself amenable to no other ecclesiastical body except by its own consent, in accordance with the established usage of Congregational Churches. At the same time it extends to other evangelical churches the fellowship, advice and assistance which the law of Christ requires.

ARTICLE II. OFFICERS.

The officers of this church shall be a Pastor, who shall be a member of the church, and Deacons who shall perform such stated or occasional service as may be assigned them by the church, particularly at the Lord's Supper and in the distribution of alms among needy members.

There shall also be annually chosen by ballot, a Scribe, Treasurer and Church Committee. The Scribe shall keep the records, and attend to the correspondence of the church. The Treasurer shall have charge of the funds of the church, and make a written report at the annual meeting. It shall be the duty of the Church Committee to advise with the Pastor in the admission of members, in cases of discipline, and in all business affairs.

ARTICLE III. ADMISSION OF MEMBERS.

SECTION 1. Persons who may wish to unite with this church by profession of their faith, shall be examined by the Church Committee, and publicly propounded—except in extraordinary cases—two weeks before Communion.

SECT. 2. Members of other churches desiring to be connected with us, will be expected to assent to the articles of faith and government, and also publicly to enter into covenant with the church.

SECT. 3. Members of this church when intending a removal, will be expected to apply to the Pastor or Scribe for a certificate of their membership; and to the church for a letter of dismission, if their removal is to be permanent.

ARTICLE IV. DISCIPLINE.

SECT. 1. Offences strictly personal and private are to be treated according to the instructions of Christ,

Matt. 18 : 15 to 18 vs. Charges brought before the church must be substantiated, either by the confession of the accused party, or by the concurrent testimony of at least two credible witnesses, or by such circumstantial evidence as shall be deemed satisfactory.

Sect. 2. Any member accused before the church, either of private or public offences, shall be duly informed of the charges, and be entitled to a fair investigation and a full opportunity for self exculpation.

ARTICLE V. MEETINGS OF THE CHURCH.

Section 1. The Lord's Supper, preceded by a preparatory lecture or some other appropriate service, shall be celebrated once in two months.

Sect. 2. The annual meeting shall be held the first week in April.

Sect. 3. A stated prayer meeting shall be held weekly, and other meetings for devotional exercises or for business may be appointed by the officers of the church.

Sect. 4. Special meetings for business may at any time be called at the written request of three or more members.

Sect. 5. All meetings for the transaction of important business shall be publicly notified from the pulpit, and also the object for which the meeting is called.

Resolutions on the subject of TEMPERANCE, SLAVERY *and the* SABBATH.

September 2d, 1834, the church adopted the principle of total abstinence from the use of ardent spirits as a beverage. Assent to this principle, extending to the traffic as well as use, is required of persons admitted to membership.

August 18, 1841, the church adopted a series of resolutions condemnatory of slaveholding, and withholding fellowship from such as are engaged in it.

The following resolve was passed in reference to the Sabbath, soon after the formation of the church.

"Believing all worldly business, and travelling on the Sabbath, and all worldly visiting, reading, and conversation on that day, contrary to the law of God, and ruinous to our social, civil and religious interests, opening wide the floodgates of infidelity, licentiousness, and crime, therefore,

Resolved, That we will, as individuals and as a church, abstain from all such violations of the Lord's day; and that we will strive in dependence on God, to counteract the sin of Sabbath breaking, and to lead all under our influence to *remember the Sabbath day to keep it holy.*"

QUESTIONS FOR SELF-EXAMINATION.

1. What opinions do I adopt and habitually defend and inculcate? are they according to the scriptures and the profession of my faith?

2. What is the prevailing tenor of my conversation? is it spiritual or worldly, solemn or trifling?

3. With whom do I associate as my intimate friends, and whose advice do I seek on questions of duty?

4. What influence has my example upon my friends or acquaintances? is it holy or unholy?

5. What time do I devote to reading and meditation? what books do I select? are they instructive and spiritual?

6. How far am I governed by a regard to the opinions, the customs, and the fashions of the world?

7. Do I esteem it a *privilege* to deny myself for Christ's sake? and is it a pleasure rather than a grief to be asked to contribute to advance his kingdom?

8. Do I perform the duty of secret prayer? how often and with what spirit?

9. Do I study the Bible, and do I understand it, and prize its *doctrines* and *ordinances*?

10. In what way do I spend the *Sabbath*? is it to me a day holy to the Lord, and honorable? At what hour do I arise on its holy morning? how much of its time do I devote to my business and dress? how much to my soul?

11. What are the feelings which I cherish towards the church? how do I speak of its officers, its mem-

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bers, its proceedings, its plans of doing good, and its covenant obligations? had I rather suffer, if need be, than to be the occasion of injuring its influence, or causing reproach?

12. Do I, in dependence on the Holy Spirit, govern my temper, subdue my passions, and quell a spirit of fault-finding with my brethren, and with those around me? Have I a meek, forgiving, and forbearing temper?

13. Am I a parent? are my children baptized, instructed in the truth, commended to God in prayer, and educated for eternity?

14. Am I interested in the weekly prayer meetings, the monthly concert, the Bible class, the Sabbath school, the Tract, Missionary, and other benevolent societies?

Officers of the Church.

Pastor,

REV. EDWARD PAYSON THWING.

Deacons,

CHESTER MITCHELL,
ELBRIDGE CLAPP.

Scribe and Treasurer,

JAMES S. BAXTER.

Church Committee,

CHESTER MITCHELL,
ELBRIDGE CLAPP,
FRANKLIN HARDWICK.

Names of Members.

OCTOBER, 1863.

Ayers, Nancy
Bates, Rachel H.
Baxter, James S.
Baxter, Elizabeth A.
Bradbury, Susan
Bowditch, Martha C.
Brown, Maria E.
Brown, Rev. Oliver
Brown, Sarah E.
Brown, Mary
Brown, Lydia
Clapp, Betsey
Clapp, Elbridge
Clapp, Martha
Clark, Mary
Califf, Nancy J.
Caverly, Orin
Caverly, Elizabeth
Davis, Sarah
Dexter, John
Dexter, Martha
Dunn, Sarah G.
Flint, Grisey
Foster, Mary A.
French, Maria E.
French, Mary A.
Gay, Ann C.
Gilbert, Jane
Glines, Mary J.
Griffith, William
Hardwick, Charles
Hardwick, Mary
Hardwick, Mary J.
Hardwick, Franklin
Hardwick, Theodosia
Hardwick, Caroline
Hardwick, Hannah L.
Hardwick, Lucia
Hardwick, H. Eliza C.
Hardwick, Mary Elizabeth
Hardwick, George W.
Harmon, Mary E.
Harrington, Margaret
Hayden, George W.
Hayden, Eliza M.
Hersey, Ellen
Hersey, Ellen M.
Hewins, Eliza J.
Holden, Submit D.
Holden, Elizabeth M.
Hudson, Frances E.
Hunt, Luca
Jillson, Lucy M.
Jones, John O.
Long, Harriet N. R.
Lombard, Eliza A.
Marsh, Lucy
Mitchell, Chester
Mitchell, Emily E.
Mitchel, Julia A.
Newcomb, Benjamin
Newcomb, Bessie J.
Newcomb, Rachel
Newcomb, Elizabeth L.
Nightingale, Louisa, Mrs.
Nightingale, Louisa, Miss

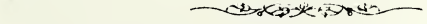
Nightingale, Charlotte L.
Nightingale, Phebe H.
Packard, William H.
Packard, Adaline G.
Parker, Eliza
Parker, Nancy
Pope, Jane
Pratt, William
Pratt, Harriet
Pratt, Elizabeth C.
Pratt, Francis L.
Pratt, Celia C.
Putnam, Granville B.
Reed, Susan
Reed, Sarah
Richards, Venelia
Sargent, Ezekiel C.
Sargent, George J.
Savil, Catherine
Savil, Elizabeth A.
Shaw, Mary A.
Sheen, William G.
Sheen, Mary A.
Smalley, George R.
Smalley, Deborah
Spear, Charles
Spear, Judith
Stetson, David B.
Stetson, Abigail
Trask, Lydia L.
Trask, Jane S.
Trask, Mary
Trask, Hellen F.
Tyng, Frances W.
Thwing, Rev. Edward P.
Thwing, Susan Maria
Turner, Isaac W.
Turner, Dorothea
Whitney, Susan
Whitney, Susan R.
Whitney, Marianna
White, William H.
White, Laura
Whiting, George S. T.
Whiting, Mary A.
Wild, Mary R. P.
Williams, William
Williams, Mary
Willis, Susan
Varney, Oliver W.
Veazie, Mahala P.
Veazie, Caroline L.
Veazie, Phebe M. S.
Vinton, Abby

Males, ... 29
Females, ... 91

Total, ... 120

About thirty names have been omitted of those who, since the publication of the last Manual, in 1835, have died, or of whom nothing has been known for many years.

This list is made as nearly accurate as the present state of the Church records will allow.



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